

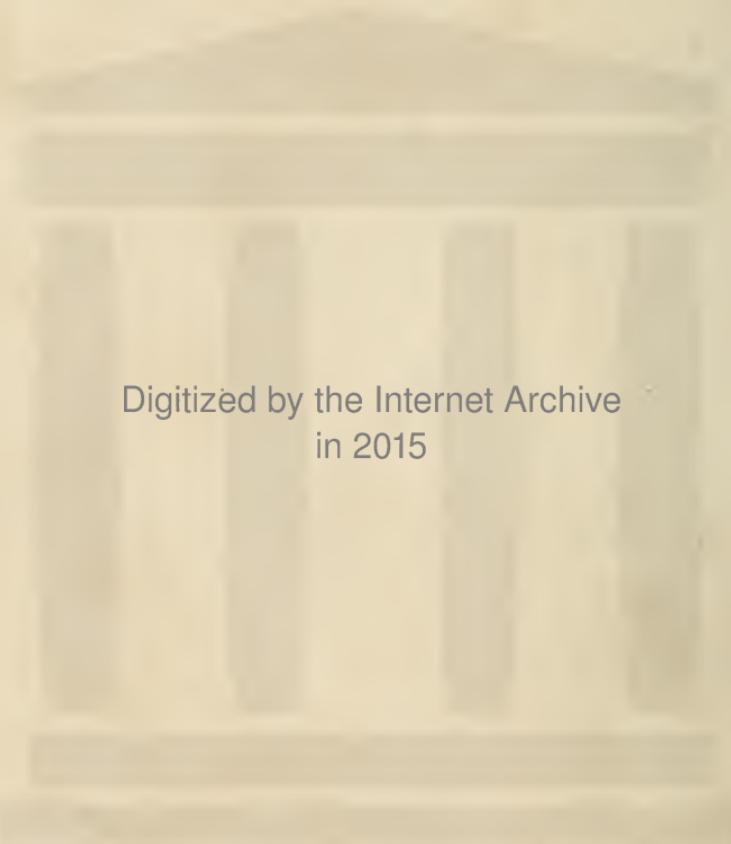


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THE

Banner of the Covenant.

DECEMBER, 1852.

Practical Essays.

[For the Banner of the Covenant.]

A RIGHT SPIRIT.

THIS transitory world seems a fit tabernacle for the pilgrim, man. All here is arranged in keeping with our frame and mortal being. Nature presents one and another scene to our view, and in all the shadows are numerous and deep, and the footprints of some invisible power are seen. The clouds and the early dew, the daylight and the summer go away, and man can sympathize with nature as she parts with them. He fades as a leaf. His tabernacle must shortly be taken down, nay, so frail has it become by the many storms which beat upon it, that the slightest casualty may wholly destroy it. But while his outward man is perishing, the Christian is renewed day by day. In him there is visible a pleasing and striking contrast. He is going to the grave, yet, at the same time, he is going to immortality. He is the kinsman of corruption, yet the heir of beauty and glory immortal. His years are rapidly revolving, and soon death shall number them; but he is destined to pass a life in another country, where his sun shall no more go down, nor the vicissitudes of summer and winter be ever known. On this better being we should bestow more thoughtfulness. Aware of our disposition to decay, and of the necessity of hidden renewal, we should pray, "Renew a right spirit within us."

1. A right spirit is a *contrite spirit*. This lies at the very foundation of that religion which Christianity begets in the soul. Other systems minister to or at least tolerate the natural pride of the human heart, but this lays it low. It comes into the spiritual empire which God claims in the human heart, and requires that its imaginations be cast down, and every thought be brought into captivity to the obedience of faith. It takes notice of facts in man's history which other systems overlook, or to which they attach no importance; and in view of these facts it demands the feeling of contrition. The gospel, as a system, abases man, and gives to God his proper pre-eminence. By bringing out to view the real and attractive glories of the divine character, and putting into contrast with these his own dependence as a moral being, it makes humility a virtue, as the only state of mind which will consist with his real position. This *contrition* is something different from that humility which the perfect creature cherishes in the sight of God. The angels, though exalted and honoured with a seat near the throne, have humility, doubtless, as their true adorning. It is one thing for the creature to abase itself before *Infinity*, and another for the sinful creature to do so. In either case it is true that

the divine moral excellence must be seen, but the sinner has in his humiliation an ingredient unknown to the creature who has never sinned; that is, the sentiment of self-accusation; the consciousness of guilt, not merely of inferiority. The term is expressive, *contrition*, as *corn* is *bruised*. To this it is the aim of the gospel to bring man, and to do so, it makes all-important disclosures to his mind. It reveals God to him in his Son, it reveals a sacrifice for sin. It puts into the one catalogue the tender mercies of God, in the other the issues which our history presents,—an original apostacy, the wantonness and worthlessness of our youth, the covetousness and ingratitude and selfishness of maturer years, the want of love to our Benefactor, our impenitence, our apathy, our unbelief, and in view of these, it calls for the spirit of contrition. Our sinfulness is great, and that which seems to augment this, nay, which makes this to be a reality is, the character of Him against whom we have offended. This consciousness of demerit, this disposition to fall in the dust before God, this readiness to justify God, and to condemn self, this inexpressible sinking of heart before Him—should be the prevalent temper of man. And that this is a right spirit, who can question? GOD requires it, it is due to ourselves, it is the first step towards peace.

2. A right spirit is a *filial spirit*. This is intimately joined with the other. The spirit of *adoption* is first a spirit of *bondage*. He is the author of the *contrition* of which we have spoken. This is his order. It is a *natural* one. Before honour is humility. The alien must be prepared to know and feel his real misery, before he is prepared to appreciate his adoption. The Christian is a *child*. The child is known by *admiration* of his Father—the *filial* spirit in the believer leads to *admiration of the divine excellence*. There is that in moral greatness and glory which is attractive: *sin* prevents our seeing this, but God in regeneration removes the obstacles, and in His light we see light. He reveals himself to the soul, and why, unless that it may dwell with delight on the glories of his character? Moses experienced this feeling when he prayed, “I beseech Thee show me Thy glory.” David, too, when he said, “One thing have I desired of the LORD, that will I seek after, that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.” In this glory are included the various moral and natural attributes of God, and the wonders of his administration. There is here abundance to arrest and rivet the attention. God is Light, Love, Truth, Grace, Wisdom. This the right-hearted man realizes, and while he contemplates he adores. Then only is he in a right state of mind, when, because of this superior brightness, all things else seem dim and valueless. There cannot, it is true, be uninterrupted steadiness in these pleasing visions, but yet there is a constant tending of the regenerated soul towards God, an increasing disposition to admire and adore. Like the sea-faring man who has once seen the star, he looks with peculiar earnestness towards its place, though thick clouds have hidden it for a time. This holy adoration is a great part of the happiness of heaven. The angels cry, “Holy, Holy, Holy, LORD God of hosts, the whole earth is full of thy glory.” The nations of the saved cast their crowns before the throne; and this will be the honour reserved for eternity to bow constantly at the

feet of JESUS, and admire the glories of his character. And this surely is a *right spirit*. What is so fitting in the creature? What so ennobling? Not to love and fear GOD, not to have reverence for his name, is to have come short of the great end of our being.

There cannot be the filial spirit of which we speak, unless there be the feeling of *confidence* in GOD. It belongs to childhood to be confiding—GOD's children trust in him. “I will trust and not be afraid,” is the language of the Christian. And GOD the SAVIOUR is *worthy* of human confidence. He is altogether lovely—His promises are changeless and enduring. His power is almighty—His tenderness is tested and proverbial—for “as a father pitith his children, so the *Lord* pitith them that fear him.” And shall we not trust in such a one?

There are times in the history of every man when he needs this disposition and this ability to trust in GOD. There are times when it seems all night and darkness round about us; when our present is beclouded, and the future overspread with gloom; when there is a perishing of created solace, and a disappearance of the props which we were leaning on; and in such circumstances we must trust in GOD, or be woful. And it is *right* then to trust—right to follow where Jesus leads—right to obey his voice, though we cannot see his godlike form—right to think and *feel* that all is well, *because* the SAVIOUR is before us, and is, by his own majestic presence, marshalling our way. The presence of this spirit in the heart is an evidence for good. It is *right* to cherish this sentiment of confidence.

A disposition to *obey* belongs also to the filial spirit of which we say, it is a *right spirit*. “To obey is better than sacrifice, and to hearken than the fat of lambs.” Obedience is the proof of love. “He that hath my commandments, and keepeth them, he it is that loveth me,” said the Saviour. Nor can any thing take the place of this obedience: no mere orthodoxy of creed, no mere fervor of affection, no professed attachment to the cause of GOD. It is the child’s privilege, as well as his duty, to do the father’s will; and it is *right*, that we, as *Jesus did*, essay the doing of the will of our Father who is in heaven.

3. A right spirit is a *devoted spirit*. The Master we follow asks for the devotion of our hearts, no less than for the consecration to his service of our active powers. And where this devotion is withheld, He is wronged, and the spirit itself is a sufferer. GOD’s cause is worthy our regard, and our warm attachment. It is the cause of virtue, the cause of truth and righteousness, the cause of benevolence. He seeks its furtherance, and so should we; and it is much that He puts upon us the honour of being his allies in the accomplishment of those grand designs by which men are to be blessed. It is well to *approve* of Christianity; to admit the divinity of its origin, and the reality and greatness of its claims; but more than this is demanded of us. It must have our *affection*. Our *energies* must be lent to it. Our *substance* must be given, not less than our time and our talents, in order that Jesus may be glorified, and men be brought to his banner. What is needed *now*, in this our day, is a *devoted church*, and a ministry of apostolic courage. What is needed now is not the opportunity to plant the standard of the cross, and to state the claims and the attractions of the Saviour; but men qualified for a work so

heavenly, and the means to send them forth upon the blessed mission. We need a revival of the church's piety. Were this enjoyed, it would be followed by a fresh consecration of her sons, and her wealth, and her united and undoubted energies, to those bright purposes for which she has a being. And it would be right and honourable were this but realized in the church's case. If we have affections to bestow, the *Saviour* has the prior claim to them. We should be happier, and more ennobled, were we actively consecrated to the *Lord*, and busy with endeavours for the establishment of his kingdom.

4. A right spirit is a *prayerful spirit*. There is something wrong in his heart, and history, who never prays. What should *we* do without prayer, who are weak and woeful—who go carrying about in our daily pilgrimage the burden of our sorrows, and our sins—who are needy and diseased, and pressed down by the weight of our responsibilities? It is a mistake to think of prayer merely as a *duty*. It is a privilege. It should be a pleasure. It has relation to our present peacefulness and to our future and endless weal. Many beautiful sayings have been recorded in regard to prayer. It has been called the golden key which opens heaven—the slender nerve which moves the muscles of Omnipotence—the breathing of the pious spirit. Many have tried and testified to its power. It has given dignity and symmetry to full many a character. It has dried the mourner's tears, and checked the spirit of complaint, and lifted up the sufferer above the wasting influence of circumstances. It has brought heaven near oftentimes to the dejected and the needy soul. It is *right* to pray, for thus we honour GOD, and imitate the example of the *Saviour*, and bring down from above promised blessings to our own spirit. A right spirit is a prayerful spirit.

Much more might be suggested; but we forbear: commanding to the divine blessing the few thoughts thus imperfectly presented.

QUIS?

HOW SHOULD CHILDREN BE TRAINED?

Train them to a habit of obedience.—This is an object which it is worth any labour to attain. No habit, I suspect, has such an influence over our lives as this. Parents, determine to make your children obey you, though it may cost you much trouble, and cost them many tears. Let there be no questioning, and reasoning, and disputing, and delaying, and answering again. When you give them a command, let them see plainly that you will have it done.

Obedience is the only reality. It is faith visible, faith acting, and faith incarnate. It is the test of real discipleship among the *Lord's* people. “Ye are my friends if ye do whatsoever I command you.” (John xv. 14.) It ought to be the mark of well-trained children, that they do whatsoever their parents command them. Where, indeed, is the honour which the fifth commandment enjoins, if fathers and mothers are not obeyed, cheerfully, willingly, and at once?

Early obedience has all Scripture on its side. It is said in Abraham's praise, not merely he will *train* his family, but “he will *command* his children, and his household after him.” (Genesis xviii. 9.) It is said of the *Lord Jesus Christ* Himself, that when “He was young He was *subject* to Mary and Joseph.” (Luke ii. 51.) Observe how implicitly Joseph obeyed the order of his father Jacob. (Gen. xxxviii. 13.) See how *Isaiah* speaks of it as an evil thing when “the child shall behave himself proudly against the ancient.” (Isaiah ii. 5.) Mark how the apostle *Paul* names disobedience to parents as one of the bad signs of the latter days. (2 Tim. iii. 2.) Mark how he singles out this *grace*, as one that should adorn a Christian minister. “A bishop must be one that ruleth well his own house, having his children in subjection with all gravity.” And again, “Let

the deacons rule their children and their own houses well." (1 Tim. iii. 4, 12.) And again, an elder must be one "having faithful children, children not accused of riot, or unruly." (Titus i. 6.)

Parents, do you wish to see your children happy? Take care that you train them to obey when they are spoken to,—to do as they are bid. Believe me we are not made for entire dependence;—we are not fit for it. Even Christ's free-men have a yoke to wear,—they "serve the Lord Christ." (Coloss. iii. 24.) Children cannot learn too soon, that this is a world in which we are not intended to rule, and that we are never in our right place until we know how to obey. Teach them to obey while young, or else they will be fretting against God all their lives long, and wear themselves out with the vain idea of being independent of His control.

Reader, this hint is only too much needed. You will see many in this day who allow their children to choose and think for themselves, long before they are able, and even make excuses for their disobedience, as if it were a thing not to be blamed. To my eyes a parent always yielding, and a child always having its own way, is a most painful sight;—painful, because I see God's appointed order of things inverted and turned upside down;—painful, because I feel sure the consequence to that child's character in the end will be self-will, pride, and self-conceit. You must not wonder that men refuse to obey their Father which is in heaven, if you allow them, when children, to disobey their father who is upon earth.

Parents, if you love your children, let obedience be a motto and a watchword continually before their eyes.

Train them to a habit of always speaking the truth.—Truth-speaking is far less common in the world than, at first sight, we are disposed to think. The whole truth, and nothing but the truth, is a golden rule which many would do well to bear in mind. Lying and prevarication are old sins. The devil was the father of them;—he deceived Eve by a bold lie; and ever since the fall it is a sin against which all the children of Eve have need to be on their guard.

Only think how much falsehood and deceit there is in the world! How much exaggeration! How many additions are made to a simple story! How many things left out, if it does not serve the speaker's interest to tell them! How few there are about us of whom we can say we put unhesitating trust in their word. Verily the ancient Persians were wise in their generation;—it was a leading point with them, in educating their children, that they should learn to speak the truth. What an awful proof is it of man's natural sinfulness, that it should be needless to name such a point at all!

Reader, I would have you remark, how often God is spoken of in the Old Testament, as the God of *truth*. Truth seems to be especially set before us as a leading feature in the character of Him with whom we have to do. He never swerves from the straight line. He abhors lying and hypocrisy. Try to keep this continually before your children's minds. Press upon them, at all times, that less than the truth is a lie; that evasion, excuse-making, and exaggeration are all half-way houses towards what is false, and ought to be avoided. Encourage them in any circumstance to be *straightforward*, and whatever it may cost them to speak the truth.

I press this subject on your attention, not merely for the sake of your children's character in the world—though I might dwell much on this—I urge it rather for your own comfort and assistance in all your dealings with them. You will find it a mighty help, indeed, to be able always to trust their word. It will go far to prevent that habit of concealment, which so unhappily prevails sometimes among children. Openness and straightforwardness depend much upon a parent's treatment of this matter in the days of our infancy.

Train them to a habit of always redeeming the time.—Idleness is the devil's best friend. It is the surest way to give him an opportunity of doing us harm. An idle mind is like an open door, and if Satan does not enter in himself by it, it is certain he will throw in something to raise bad thoughts in our souls.

No created being was ever meant to be idle. Service and work is the appointed portion of every creature of God. The angels in heaven work,—they are the Lord's ministering servants, ever doing His will. Adam, in paradise, had work,—he was appointed to dress the garden of Eden, and to keep it. The redeemed saints in glory will have work,—"They rest not day and night," singing praise and glory to Him who bought them. And man, weak, sinful man, must have something to do, or else his soul will soon get into an unhealthy state. We must

have our hands filled, and our minds occupied with something, or else our imaginations will soon ferment and breed mischief.

And what is true of us is true of our children too. Alas, indeed, for the man that has nothing to do! The Jews thought idleness a positive sin: it was a law of theirs that every man should bring up his son to some useful trade,—and they were right. They knew the heart of man better than some of us appear to do.

Idleness made Sodom what she was. “This was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her.” (Ezekiel xvi. 49.) Idleness had much to do with David’s awful sin with the wife of Uriah;—I see (in 2 Sam. xi.) that Joab went out to war against Ammon, “but David tarried still at Jerusalem.” Was not that idle? And then it was that he saw Bathsheba—and the next step we read of is his fall.

Verily, I believe that idleness has led to more sin than almost any other habit that could be named. I suspect it is the mother of many a work of the flesh;—the mother of adultery, fornication, drunkenness, and many other deeds of darkness that I have not time to name. Let your own conscience say whether I do not speak the truth. You were idle, and at once the devil knocked at the door and came in.

And indeed I do not wonder;—every thing in the world around us seems to teach the same lesson. It is the still water which becomes stagnant and impure; the running, moving streams are always clear. If you have steam machinery, you must work it, or it soon gets out of order. If you have a horse, you must exercise him; he is never so well as when he has regular work. If you would have good bodily health yourself, you must take exercise. If you always sit still, your body is sure at length to complain. And just so is it with the soul. The active, moving mind is a hard mark for the devil to shoot at. Try to be always full of useful employment, and thus your enemy will find it difficult to get room to sow tares.

Reader, I ask you to set these things before the minds of your children. Teach them the value of time, and try to make them learn the habit of using it well. It pains me to see children idling over what they have in hand, whatever it may be. I love to see them active and industrious, and giving their whole heart to all they do;—giving their whole heart to lessons, when they have to learn;—giving their whole heart even to their amusements, when they go to play. But if you love them well, let idleness be counted a sin in your family.

Train them with a constant fear of over-indulgence.—This is the one point of all on which you have much need to be on your guard. It is natural to be tender and affectionate to your own flesh and blood, and it is the excess of this very tenderness and affection which you have to fear. Take heed that it does not make you blind to your children’s faults, and deaf to all advice about them. Take heed lest it make you overlook bad conduct, rather than have the pain of inflicting punishment and correction.

I know well that punishment and correction are disagreeable things. Nothing is more unpleasant than giving pain to those we love, and calling forth their tears. But so long as hearts are what hearts are, it is vain to suppose, as a general rule, that children can ever be brought up without correction.

Spoiling is a very expressive word, and sadly full of meaning. Now it is the shortest way to spoil children to let them have their own way,—to allow them to do wrong and not to punish them for it. Believe me, you must not do it, whatever pain it may cost you, unless you wish to ruin your children’s souls.

You cannot say that scripture does not speak expressly on this subject. “He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes.” (Prov. xiii. 24.) “Chasten thy son while there is hope, and let not thy soul spare for his crying.” (Prov. xix. 18.) “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.” (Prov. xxii. 15.) “Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell.” (Prov. xxiii. 13, 14.) “The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.” “Correct thy son and he shall give thee rest, yea, he shall give delight to thy soul.” (Prov. xxix. 15, 17.)

How strong and forcible are these texts! How melancholy is the fact, that in many Christian families they seem almost unknown! Their children need reproof, but it is hardly ever given; they need correction, but it is hardly ever employed. And yet this book of proverbs is not obsolete and unfit for Christians.

It is given by inspiration of God, and profitable. It is given for our learning, even as the Epistles to the Romans and Ephesians. Surely the believer who brings up his children without attention to its counsel, is making himself wise above that which is written, and greatly errs.

Fathers and mothers, I tell you plainly, if you never punish your children when they are in fault, you are doing them a grievous wrong. I warn you, this is the rock on which the saints of God, in every age, have only too frequently made shipwreck. I would fain persuade you to be wise in time, and keep clear of it. See it in Eli's case. His sons Hophni and Phinehas made themselves vile, and he restrained them not. He gave them no more than a tame, and luke-warm reproof, when he ought to have rebuked them sharply. In one word, he honoured his sons above God. And what was the end of these things? He lived to hear of the death of both his sons in battle, and his own gray hairs were brought down with sorrow to the grave. (1 Sam. i. 3.)

See too the case of David. Who can read without pain, the history of his children, and their sins? Amnon's incest,—Absalom's murder and proud rebellion,—Adonijah's scheming ambition,—truly these were grievous wounds for the man after God's own heart, to receive from his own house. But was there no fault on his side? I fear there can be no doubt there was. I find a clue to it all in the account of Adonijah (in Kings i. 6.) "His father had not displeased him at any time in saying, Why hast thou done so?" There was the foundation of all the mischief. David was an over-indulgent father,—a father who let his children have their own way,—and he reaped according as he had sown.

Parents, I beseech you, for your children's sake, beware of over-indulgence. I call on you to remember it is your first duty to consult their real interest, and not their fancies and likings;—to train them, not to humor them;—to profit, not merely to please.

You must not give way to every wish and caprice of your child's mind, however much you may love him; you must not let him suppose his will is to be every thing, and that he has only to desire a thing, and it will be done. Do not, I pray you, make your children idols, lest God should take them away, and break your idol, just to convince you of your folly.

Learn to say "No" to your children. Show them that you are able to refuse whatever you think is not fit for them. Show them that you are ready to punish disobedience, and that when you speak of punishment, you are not only ready to threaten, but also to perform. Do not threaten too much.* Threatened folks, and threatened faults live long. Punish seldom, but really, and in good earnest;—frequent and slight punishment is a wretched system indeed.^t

Beware of letting small faults pass unnoticed, under the idea "it is a little one." There are no little things in training children;—all are important. Little weeds need plucking up as much as any. Leave them alone, and they will soon be great.

Reader, if there be any point which deserves your attention, believe me it is this one. It is one that will give you trouble, I know. But if you do not take trouble with your children when they are young, they will give you trouble when they are old. Choose which you prefer.—*Exch. paper.*



DEATH WILL COME.—The Rev. Albert Barnes, in an able discourse in the October number of the National Preacher, holds the following graphic language in illustration of the above declaration:

"Death will come; he will certainly come. He cannot be made to take his steps any slower. All that live on earth will die—every beast, bird, and creeping thing; the humming bird, the insect that flutters in the sunbeam; every tree and shrub and flower—the oak, the pine, acacia, the moss that grows over the wall: every monarch, every peasant, every rich man, every poor man; every

* Some parents and nurses have a way of saying "naughty child," to a boy or girl on every slight occasion, and often without good cause. It is a very foolish habit. Words of blame should never be used without real reason.

^t As to the best way of punishing a child, no general rule can be laid down. The characters of children are so exceedingly different, that what would be a severe punishment to one child, would be no punishment at all to another. I only beg to enter my decided protest against the modern notion that no children ought ever to be whipped. Doubtless some parents use bodily correction too much, and far too violently; but many others, I fear, use it far too little.

slave, every master of a slave; every man, every woman, every child; every old man that prides himself on his honours and wealth; every young man that prides himself on his talents or his strength; every maiden that prides herself on her beauty. All must die! I am in a world of death; I am amidst the dying and the dead; I see not a living thing in all my rambles that will not die—no man, no woman, no child; no bird, no beast; no plant, no tree. The eagle that cuts the air cannot fly above it; the monster of the deep cannot dive below it; the tiny insect cannot make itself so insignificant that death will not notice it; Leviathan cannot, with great strength, struggle against it. The Christian will die; the sinner will die—yea, the sinner! Your wealth cannot save you. Death cares for none of these things; they are all trifles—gewgaws beneath his notice. He no more ‘loves a shining mark’ than an ignoble one; he has no more pride in cutting down the rich man than the poor man—the daughter of beauty and fashion, than the daughter of ugliness and sin. He loves to level the thistle as well as the rose; the bramble as the magnolia; the brier as the bud: or the cedars of Lebanon. He cares as little for the robes of ermine as for the beggar’s rags; for the richest vestments and gayest apparel as for the blanket of the savage.—You will die, and the fear of death will come upon you. Death comes just as he is—pale, solemn, fixed, determined on his work. He hears no cry for pity; he regards no shriek of terror. He comes steady; certain, unchanged and unchangeable in his purpose to take you from your bed or splendid dwelling; to call you out of the assembly room—taking you away from your companions, who will miss you for a moment and then resume their dance, that you may die. Death will come. He has been advancing toward you ever since you began to breathe. He has kept on his way, always advancing to meet you; while you have gone North, or South, East, or West, he has always put himself into your path—how near or how remote you have never known. Death will come. He has always been advancing, never receding; and soon his baneful shadow will deepen and become more chilly, like an advancing eclipse; and then his dark form will stand right before you, between you and the light of the living world, and you will be in the dark valley. Death will come—fearful enough under any circumstances, even if you are a Christian—awful, unspeakably awful, if you are not.”

PREPARATION FOR DEATH.—When you lie down at night, compose your spirits as if you were not to awake till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe it falls off the tree easily. So when a Christian’s heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.—BURTON.

THE FAULTS OF PREACHERS.—It is much easier to find fault with others than to see and correct our own mistakes. The pharisee or hypocrite can discern the *mote* in his brother’s eye, while he fails to discover the *beam* in his own.

In speaking of the faults of preachers, we do not allude to moral delinquencies, for, “a bishop must be, (or *should* be) blameless.” We allude to defects in the style or manner of preaching—to attitude, gesture, or conduct in the pulpit. There may be too much attention paid to book rules in pulpit oratory, but the danger is of giving too little heed to oratorical rules and proprieties. It is true, the benefit resulting from preaching depends principally, (as far as human agency is concerned) on the matter—the important principles advanced by the speaker. But it is well known that two men may preach the very same doctrine—the same sermon in fact, with very different effect on the audience. The one makes it his business to *get through* with his discourse, paying little attention to action or gesture; allowing himself to contract habits that are repulsive to many of his hearers. His *matter* is good, but his *manner* is annoying. The other presents the same doctrine, but in a more attractive form. The style of composition is more elegant, and his manner of delivery more acceptable; the consequence is, that his

hearers are pleased, they give attention, and a better, deeper, and more lasting impression is made.

One contracts the bad habit of preaching too slowly. The mind of the audience runs ahead, and sometimes anticipates what the speaker is about to say. When this is the case, the hearers become impatient—they desire him to hasten onward, or they become weary and dull with his dilatory manner. Another runs to the opposite extreme. His utterance becomes so rapid that he cannot wait to enunciate distinctly—some words are lost, and those who are slow of thought are compelled to rouse up and give special attention, or lose the train of reflection.

A third allows himself to fall into a monotonous tone—a sort of *sing song* way of speaking. This is very common in some churches, with some of the commonplace, or lower order of preachers; and, sometimes, with those who ought to know and do better. The habit is very readily contracted, and, for a public speaker, a very bad one, in our opinion. Another refuses to keep his eye on the audience, but fixes it on some point on the floor, or directs it to the rafters above, or manages to shut his eyes, especially when he comes to a hard sentence.

Some spit too often in the pulpit. This is a bad habit, and it is by no means improved by scraping the foot over the floor, when the saliva is ejected; thus advertising the congregation of the fact.

Some are too tedious in their pulpit exercises—both in prayer and in discourse. Ten minutes may suffice for the longest prayer; and then it will be considered too tedious by those to whom “long prayers” are irksome. Sermons should usually be under an hour in delivery. A preacher cannot and should not *time* his exercises to suit all parties, for that would be almost impossible. Clergymen are faulty sometimes in the mode of gesture. Some dispense almost altogether with bodily motion. Either they have not zeal enough about them to move them to gesture, or they don’t know how or when to make them, or they deem them unnecessary, or they are too lazy to make the effort. Others adopt a different course. They bend the body and bob the head, and fling the arms abroad and around, as a thrasher would do an old-fashioned flail. There is no meaning in most of their gestures; they add nothing to the force or propriety of their remarks—but, right or wrong, gestures must be made—it is *their business* to make them, and so they go to work. Other faults might be noticed, but the above may suffice for the present.

H.

Temperance.

FRIGHTFUL PICTURES.—The following extracts, describing some of the ulterior physical and mental effects of intemperance, are from the work of a distinguished English physician. We give them for the benefit of all who may make use of alcoholic liquids as a beverage.—*Ep. Rec.*

St. Paul does, indeed, recommend to Timothy “a little wine,” as a medicine. A fact, in our judgment, corrective of two ultraisms connected with the modern temperance cause. The first is:—That the wine generally used in the days of the Apostles was *not* alcoholic; and the second:—That it was *wrong* to use such alcoholic liquid, even as a medicine. Now that the wine recommended to Timothy was just that which was then in common use, is more than probable. That it was alcoholic and stimulating, is still more obvious: for unfermented grape juice, we apprehend, would have been any thing but favourable to a delicate stomach. And not to use as a medicine that which inspired wisdom has recommended, because of the danger of making it a *beverage*, is, in our judgment, clear ultraism.

If, indeed, there be peculiar appetencies, either constitutional or superinduced by past evil habit, which cannot bear “a little wine,” even as a medicine, without being fired into uncontrollable intemperance, we can only say that such cases must be “a law unto themselves.” They cannot be brought under any general rule. Such persons should refrain from even the most measured medicinal use of alcoholic drinks; just upon the same principle that some patients are obliged to abstain from quinine or opium, because they have physical temperaments or other constitutional peculiarities which cannot bear them. But while we would not sanction any ultraism which would banish alcoholic liquid as a medicine or as a measured and prescribed part of a dietetic system, we cannot but consider all, who in good health, are making use of such a liquid, either for its agreeableness to the palate or its enlivening effects, or for both, as walking, more or less,

on the verge of that hideous valley of horrors, which is so vividly described in the following extracts :

" The demon to whom he has voluntarily resigned his faculties, slowly, craftily, witchingly stirs his blood, and then takes full possession of his heart, that he may qualify the man for bedlam or for hell. See the sot with his strong drink before him : he empties his glass until sensations, excited by the stimulus, disorder his nervous system and break his thoughts and ideas into fragments, like the light of heaven upon an agitated sea. At first he is gratified by the splendid confusion—

‘ He swims in mirth, and fancies he has wings
Wherewith to scorn the earth ! ’

But soon a heavy darkness steals over him ; and with not a distinct idea left his eyes start vacant into the air, while his features and limbs partake of that brutal quiet so stupidly expressive of the absence of all possibility of intellectual content. But ere long the stimulus, working mischief within, stirs his brain and his blood in a new manner, and he seems to wake up to new perceptions. Objects about him become veiled in a haze ; and obscure bubbling, whispering sounds, as from the boiling of the witches' caldron of infernal abominations, fall on his ear —not to disturb but to enchant his soul with a horrible spell. The mistiness fuming from that caldron grows higher and wider, and the serpent-sounds thicken and grow louder, until all at once he seems surrounded by a living cloud full of strange forms and faces, at first pleasing as the fancies of a child, and then suddenly twisting into obscene contortions and hideous grimaces ; whilst words of blasphemy and filthy merriment mingle their babble so closely on his ear that they seem to issue out of his own heart ; and yet he is not afraid ! ”

“ Imagination is doing its work ; the deluding devil has him at its mercy now ; and, according to his temperament, he will yield to any temptation that may assail him.

“ He now betrays the secret habits of his mind, and endows his imaginary companions with qualities in keeping with his own fancies. He has voluntarily lost his reason, and, therefore, both moral and intellectual perception are equally obscured ; and he no more distinguishes virtue from vice, than truth from falsehood. Thus selfish indulgence invariably terminates in complete stolidity and desolation. Though for a time sentimental and witty, or ingenious, as the natural character may determine, having no more control over his desires than he has over his dreams, the thoughts and language of the drunkard mix the sublime and ridiculous in chaotic confusion : and, having just power enough left in his reckless hand to pour another glass, his mad inspiration is at once turned into a mumbling idiocy ; and then his brain becomes thoroughly palsied, and he falls under the table in a disgusting apoplectic stupor.”

The hypochondriacal of the “ decent drunkard ” are depicted in the following passage :

“ He starts, he roves about wildly, he breathes laboriously, he struggles for life as if he grappled with a madman ; and yet there is nothing wrong but the nerves he has abused. If in bed, he springs up as if he were elastic, and had been suddenly released from the pressure of some great weight ; and yet he breathes freely. The fact is, his blood is poisoned, and cannot be duly vitalized ; and, therefore, his brain reels with a feeling of vacancy, and his senses are full of confused sensations, because the fine fibrils of their nerves are thrilling under the impressions of noxious atoms circulating among them : there is a terrible ringing in his ears, and multitudes of frightful and indescribable objects crowd around his aching eye-balls which he cannot refuse to see, for they are more visible in the darkness than in the light, and the light he cannot bear. He sinks for want of food, but the sight of it disgusts him ; and the burning pain in the stomach renders the mildest thing intolerable there. He cries for drink, but water does not cool him, nor quench his thirst ; nothing but a return to the fatal cup can for a moment charm away the misery of his life ; and that only fixes the curse more deeply on his soul. But the agonies of aggravated indigestion, jaundice, dropsy, and diseased heart, are but a small part of the catalogue of the ills to which they are especially liable who addict themselves to dram-drinking and fillips.”

Does our reader use intoxicating drink as a beverage, and yet feel himself in no danger ? We simply remind him, that in the use of such drinks, those who bear the most, are generally in the greatest peril.

THE THREE DESTROYERS.

“ Man’s inhumanity to man
Makes countless millions mourn.”

The opium trade between India and China reached, in 1819, 60,000 chests, each containing from 125 to 140 pounds, and averaging in value \$350 a chest, or in all, \$33,000,000, which was all, or nearly all, paid to the English. The clear profit of the British government from the smuggled and contraband sale of opium to the Chinese for that year, was \$15,480,000. The whole poisoned to death annually was 400,000 Chinese, and a most horrid death it is. But England needs money.

The African slave trade, which was destroyed by the efforts of Wilberforce and Clarkson, and which was unparalleled for its cruelties, employed one hundred and sixty vessels, and five thousand seamen. The property dependent upon it in the West Indies, was estimated at one hundred millions, and the trade with that property was valued at £6,000,000 annually. It employed 160,000 tons of shipping. The representatives from the city of London said, if the trade were abolished, it would render the city of London one scene of bankruptcy and ruin. England needed money, and how could she give up the traffic? But she did, and nobly too. “The legislature,” said the great Charles James Fox, “must either abolish it, or plead guilty of all the wickedness which had been shown to attend it. It could not be regulated, because there could be no regulation of murder.”

The Liquor Trade has been scarce less in extent, or less predatory and cruel upon all the rights and interests of man. In the United Kingdom, as appears by statistics published by direction of Parliament, the cost of intoxicating liquors consumed in a single year, was two hundred and fifty millions of dollars, all received from customers by men engaged in the traffic. Here the agricultural world found a market for thirty millions dollars’ worth of produce, and the government a revenue of sixty-five million dollars, while 60,000 human beings were hurried annually to drunkards’ graves. In the last half century, the spirit stream in that kingdom amounted to no less than 1,029,628,668 gallons, yielding to the manufacturers and venders the enormous sum of £666,617,600 sterling, sustaining continually, and sometimes in great luxury and wealth, 100,000 families. In the five countries of Great Britain, Prussia, France, Sweden, and the United States, according to official reports, are expended, year by year, on intoxicating drink, 546 millions of dollars. All worse than wasted. But many, many cry out:—“By this craft we have our wealth.”

COMPENSATION.—The Boston Courier says, that the hotel keepers in Boston intend to raise on the price of board, to compensate them for the loss of their liquor business.—Well, the people can afford to pay. What they save in rum taxes and divers ways from the stoppage of the trade, will pay many a board bill. Massachusetts will have almost no poor to support, if she holds on to her law, and the increased number of good livers from the victims of drunkenness, will give an increased demand for all sorts of provisions and table furniture. There will be a wonderful gain in the State for all losses from the stoppage of the traffic. The people need never fear the threats of the liquor sellers. Massachusetts had better take them all and support them in luxury than suffer them to pursue their business.—*American Temperance Union.*

For the Young.

EARLY PIETY.—Some excellent parents appear to regard young children as incapable of permanent religious impressions: and, acting in full accordance with this view, impart very little direct religious instruction during the early period of the child’s life. And yet, the grace and providence of God are constantly producing facts to prove the contrary. There are true and faithful witnesses, both inspired and uninspired, who can testify that very young children do comprehend enough of God for all the purposes of true reverence and worship. They can know enough of their own destitution to feel the need of prayer; enough of their desperate condition, as it is by nature to look to another for rescue. They can understand enough of the Saviour to exercise a living faith in Him. There is nothing in the Bible, and nothing in the manifestations of the child, which should lead any to regard him so purely as an animal, as really to have no available re-

ligious sensibilities ; nor can we persuade ourselves that the Saviour regarded, in any such light, the little children whom he took in his arms. To treat them, therefore, as not capable of receiving salvation by grace, until they have nearly or quite reached their teens, is manifestly violence done to God's plan, and great injustice to the essential rights which every child inherits by his birth in a Christian community.

If you delay personal efforts for the salvation of your child until reason has attained the maturity of incipient manhood, depravity, often, will have so matured the evil propensities and passions, as greatly to diminish the prospects of conversion. For, the religious sensibility, so far from commencing at this period, is often well nigh extinguished by an overgrowth of depraved inclination, leaving scarcely enough of susceptible soil even to lay the foundation of hope. I know there are parents who say their children are not old enough to comprehend religious truth, when applied to their condition as sinners; and yet these same children have enough of comprehension to pursue, with profit, the studies of Latin, Greek, and algebra. And the parents would consider them slandered, if told they were incapable of understanding many other subjects, which appropriately belong to maturer years. Still, they are waiting for a maturity of judgment which may render profitable any direct and personal efforts for the child's conversion.—Such would do well to consider, that, before this fancied period shall have arrived, the passions may become a despot, and reason a captive ; wholly under the power of inordinate desire ; when the most favourable period for conviction and conversion shall have passed, if there be not increasing evidence that the soul, once susceptible, is going over to hardness of heart—to be given up to believe a lie, and consequently be lost.

But a merciful God does not shut up any to such a course. The gospel teaches that we labour and pray for early conversions ; and all who follow the divine precept may hope for such results.

To this end the child should be early taught that he is a sinner, and unfit for heaven until renewed ; and his moral delinquencies should be so exposed to his comprehension, as to illustrate this fact. The need of divine help should be impressed upon his mind so early, that, in maturer years, he will not be able to remember when he did not feel this dependence, and heartily acknowledge it in prayer. This, indeed, will not be piety ; but, under the Spirit's influence, it will at least be the solemn conviction, that there is no safety, and no permanent source of comfort, without piety : that there is no way to please God, but to love and obey him. This abiding and unavoidable impression will so whet the edge of conscience, that sins, even little sins, will grate harsh discord on the soul, and leave it no peace, till it is sought and found in Jesus.

If parents will commence this work judiciously, and with a proper reliance on the needed helps, God will help them. He has formed and adjusted the faculties of the mind to be wrought upon and moulded in this way. The natural dependence which every little child feels upon his earthly parents, may easily be made a stepping-stone to those higher relations which he holds to his Father in heaven. Every case of reproof and discipline, for obstinacy and disobedience, may be turned into an impressive commentary upon God's displeasure of all sin, until the child shall feel that "sin is exceeding sinful."

We are not, however, to look for, in a child, the deep convictions of a full-grown sinner. Indeed, other things being equal, he cannot have these, nor are we to anticipate, ordinarily, the strength and clearness of view, which is often expressed, when one of mature age is renewed, and turns to God. We should be satisfied with a single ray at the commencement, provided we have evidence that it is so much of the true light dawning on the soul. The commencement of this new being *must*, of course, be after the measure of a child ; but if the germ, however delicate, be from the true grain of seed, it is the first putting forth of an infinite expansion. *There* is a rising light, which will never fade, but brighten into perfect day.

At this early stage, the confirmation of hope is quite an object of secondary importance. Only cultivate the proper spirit, and keep the graces in lively exercise, and hope will take care of itself ; it will come, as a natural consequence, in due time.

The Christian meekness of a little child is one of the most charming exhibitions in the moral world. All which approaches to cant and formalism, and technicalities, disappear ; and the transparent simplicity of the soul glows forth unchecked, and unrestrained by artificial incumbrances ; and it is all so evidently

Christ dwelling in and beaming from an unsophisticated heart, that one feels in the presence of an influence, truly not of earth, and in no way dependent on the stiff formulas of human device, to show its loveliness. It is the stream gushing from the rock, which has been opened by the rod of the Good Shepherd,—the stream, limpid and pure, and, as yet, unstained by long contact with the base soil of a polluted world.

It has been the writer's privilege to witness at least one such exhibition of youthful piety; and though appearing in the artless thoughts and words of a little child, it was more instructive and richer than all the dogmas of the schools; for it was God's own work, undressed by man; like every other heaven-born virtue, "when unadorned, adorned the most."—*Puritan Recorder.*

THE LITTLE BOY'S GRANDPA.—About thirty years ago, visiting H—, in the wilderness of North-eastern Ohio, in company with Rev. Luther Humphrey, and examining candidates with a view to organize a church, I was struck with the narrative given of herself by Mrs. M—.

Living about two miles from her father's in Massachusetts, she one day took her little son, five years old, to visit her parents; and a thunder-storm arising, they were obliged to tarry for the night.—"In the evening," she said, "my father, as his custom was, called his family together, read from his large Bible, and commended all to God in prayer. In the morning, the family were again assembled, when he again read the Bible and prayed; and I returned home with my little boy.—I soon noticed that the little fellow seemed pensive and very sober, and asked him 'What's the matter?' After a little hesitation he said, 'Why doesn't pa do as grandpa does?' I said to him, 'Poh, go way to your play.' My little boy looked disappointed at my answer, but ran to his play. He was gone, however, but a short time, before he came running to me, and with more earnestness, and said, 'Ma, ma, why doesn't pa do as grandpa does?' I frowned upon him, and bade him the second time to go away. He seemed grieved, but went away. Soon he came running back to me a third time, and still more earnestly cried out, 'Ma, ma, why doesn't pa do as grandpa does?' To pacify him I asked, 'How does grandpa do?' 'Why ma, he gets his great Bible and reads, and then goes to prayer.' 'Well, ask pa when he comes home.'—My husband was abroad on business, and was not expected home till evening. The boy seemed to wait impatiently for his father to come. When evening came, I said, 'My little boy, it is now time for you to go to bed.' 'No, ma, I must sit up till pa comes.' I soon tried again to influence his little mind to think it best for him to go to bed. But no, he must sit up, contrary to his usage, and see his pa. So he waited till between eight and nine, when his father returned. As soon as he stepped his foot within the door, the little boy ran to meet him, saying, 'Pa, pa, why don't you do as grandpa does?' 'Away, away; what are you up at this time of night for? Off to bed.'

"Nothing more was heard from our little boy until morning. He lay in bed later than usual, even till after we had breakfasted. When he got up, I placed his breakfast before him, and drew him up to the table. But he did not eat anything. He sat very demure, looking at his food. I said, 'Why don't you eat?' He said nothing, but still sat almost motionless. I soon asked him again, 'Why don't you eat your breakfast?' 'I am waiting to ask a blessing, for I don't see that any body will, if I don't.'—My feelings were overcome; I could contain myself no longer, and immediately retired into another room, where I might weep and pray undiscovered. I informed my husband. He was deeply affected. Without delay, we sought an interest in the Redeemer. Our own family altar was erected; and soon, as we hope, we found, to our unspeakable joy, Him of whom Moses in the law and the prophets did write."—The father was elected deacon of the church, in which office he served acceptably to the day of his death. And the little boy, grown into the meridian of life, is now an ornament to the Christian name and cause.—*American Messenger.*

DIFFERENCE BETWEEN CAN AND CAN'T.—Some one has remarked that he does not know a word in the vocabulary of language that sounds so forbidding to the feelings, so stagnating in its effects, as the word *can't*. It is irreconcilable to any thing in morals or philosophy. It checks the current of life, and brings all the energies of body and mind into a state of lethargy; makes the present a cold

winter's waste and desert of despair—the future an inextricable wilderness, the entrance of which is but the opening of an interminable labyrinth of darkness and wo. While upon the word *can*, faith shines with the bright, diffusive, bennignant rays of the meridian sun—wakens and cheers every thing into active life and energy—removes mountains—crosses trackless oceans and continents into unexplored regions—makes the desert teem with life and beauty—builds states and empires—turns the current of mighty streams—opens canals and builds rail-roads, erects temples, the spiritual guide posts whose spirits point to heaven.—*Farmer and Mechanic.*

Miscellaneous.

A TOUR AMONG THE HIMMALEH MOUNTAINS.

(Continued from p. 342.)

The practice of secluding females, which prevails in the plains, does not exist in the hills. The women accompany their husbands in the labours of the field, the care of cattle, and frequently in journeying. It was here I saw the first mixed assembly of heathen listening to the gospel. Men, women and children congregated, and sat together, without any restraint on the part of the females, to hear what was being said. The women seem to be chiefly employed in preparing the grain, by pounding it in a mortar cut in the solid rock, or a large stone, with a long pole shod on the end with iron: after this process they carry it to the mill. The mill is altogether an original affair. It is driven by water, the water wheel, if wheel it can be called, being merely six pieces of wood let horizontally into an upright axle, on which the upper stone is attached. The water running against the horizontal sticks sets the axle in motion and with it the upper millstone. A more primitive mill could not have been constructed. The hill method of threshing wheat and rice is also worthy of notice. Two forked sticks about four feet high, are set up at some distance apart. A long pole is then laid across from the one to the other, resting in the forks. Beneath this mats are spread, and the threshers (alias trampers) placing the sheaves on the mat, get upon them with their feet and work them back and forward among them, holding on all the while with their hands by the rail, till every grain is separated from the straw. The rail affords a support to the body, which allows of a very free action of the feet. A dozen of men and women thus engaged upon one threshing-floor, forms a most ludicrous scene.

There are about twenty-five villages on the route we went. Some of them are at a distance from the road, but we generally had an opportunity of seeing a number of people from each. The people every where received us with respect, and were usually ready to procure us any thing we required. In many villages excellent honey is procurable. They furnished us with a number of bottles of it at a very low rate indeed. Perhaps you would like to know how they keep their bees. Dwelling-houses in the hill villages are always two storied, sometimes three, four, or five, and I have seen one or two six stories high. The basement is invariably occupied as a *cow house*; the family live on the second story, and the third is used for stores. This is the general rule. In the wall of the basement, square holes are built, into which is let a box of the same size, with a small opening to the outside for the ingress and egress of the bees. The end of the box to the interior is open or closed merely by a piece of loose board plastered round with cow-dung. When honey is wanted, this board is taken off, and a smoking bunch of dried grass applied to it. This drives out the bees at the opposite side, and enables you to get the honey without killing these useful little animals. These hives are placed about three feet apart, all along the southern side of the cow house. The proprietor pays a tax on his bees in proportion to the number he may have.—But to return to the people. Human nature is human nature all over the world, and the people

we saw form no exception. They are deeply degraded by an oppressive idolatry that has weighed on them for centuries. Still they seem much less sophisticated than the people of the plains. The practice of polyandry, which is common among some of the neighbouring tribes, does not exist among those we visited. Nor is polygamy to any extent practised. It is customary, however, for the father to sell his daughters, and a man who is fortunate enough to have a large family of daughters considers himself rich. I cannot say what is the usual price given for a wife in these villages. One man told me he had sold three girls at 200 rupees each, and he had still two on hand to dispose of. I asked him if he would give one of them for 200 rupees. No, he said, he would charge 500 rupees. A good-looking young lady will of course bring an advanced price, and it is common for such a one to boast of the amount given for her purchase.

In the beginning of the letter, I promised to tell you how we passed the time on our journey. As this will involve an account of our intercourse with the people, I shall now do so.

We made it a point to lose no opportunity of preaching the gospel to these poor creatures. Accordingly, wherever we met with listeners, there we engaged in our work. Sometimes, as we went on our way, occasionally we met a solitary pilgrim or a company of pilgrims returning from Gangoutre, and sat down for awhile on the mountain side to tell them of the Saviour. In every village we called the people together, when we halted, and told them our message, leaving them tracts and books wherever there was any one who could read. Readers are very rare in the hills. The hill people seemed quite astonished to see Europeans who were not sportsmen, but men engaged in distributing the shasters. One old man in the village of Bálah compared us to an incarnation of Vishnu, of whom he said it was reported that he went about scattering the shasters among the people. Mr. C.'s fame as a physician soon spread, and the diseased were every where brought out. One man we found waiting our approach on the road-side, who had been carried from a distance. Mr. C. gave him some pills. On one occasion he extracted a tooth that was giving a man great trouble. This was considered an astonishing feat, and great was the curiosity to examine the "key" with which it was drawn. They were still more astonished, when I took out a false tooth I have, and put it in again without drawing blood, until I showed them the secret of how it was done. Our large box of pills was very useful. The goitre prevails to a great extent in these villages. I think that more than one-tenth of the population are disfigured by it. It does not seem to pain them. It begins upon very young children, and makes no discrimination between the sexes. A medical missionary in these hills would do great good, but any missionary, to be really useful, should spend the greater portion of his time in going from village to village.

We met with no one disposed to argue or call in question any thing we said. All was assented to, but often in such a way as was less encouraging than a little opposition. The Brahmins are generally as ignorant as the people they profess to instruct. In two villages, inhabited exclusively by Brahmins, we did not find a single reader. We made it a point to tent in villages whenever it was practicable, and also when it was possible we spent the heat of the day in the villages, so as to give us the better opportunity of conversing with the people. We were frequently engaged with them till late at night, and the people still seemed willing to hear more. When not thus engaged, we spent the time reading, &c., &c. We got through Macaulay's History of England twice, one reading aloud, and the others listening, by turns. Besides it, we had a few other works to occupy the leisure time and render it profitable. I must not close without a word about Gangoutre. The word Gangoutre means, the source of the Ganges, but the place called by this name is far below its real source. The place called the "Cow's Mouth,"

where the Ganges issues from below stupendous glaciers, is two marches beyond the farthermost point we reached. Even the Cow's Mouth is not the true source of the Ganges, for there it issues out quite a large river. In the third volume on British India of the "Edinburgh Cabinet Library," Oliver & Boyd's edition, you will find a very good engraving of the scenery around Gangoutre. The place itself has nothing attractive, except the wildness and sublimity of the mountain scenery. There is not a human being residing within a day's journey of the shrine. The temple stands at a height of about 12,000 feet. Snow lies here part of the year, but at the time of our visit there was none so low. It was beginning to fall at Gangoutre when we left. The nearest village is Dareali, before mentioned. Just opposite Dareali, on the other side of the river, is another village, where the Brahmins live who attend pilgrims to the temple. They go up only when one or more pilgrims wish them. The visit of a pilgrim to this sacred spot is very brief. Sometimes not more than an hour elapses from his arrival till his departure. He seems anxious to be away as soon as possible. People come here from all parts of Hindostan, and often endure hardships untold in order to reach it. I could mention some cases of this, but cannot now dwell upon them, as it would prolong this letter beyond all endurance. I may some time again refer to them. The temple at Gangoutre is a place of no pretensions whatever. It is built of stone, and surmounted with a gilt top-piece of about three feet in length. Inside are two images, one of Gangá or the Ganges, and another of Bagirath, (whose history I once before sent you.) They are dressed in tawdry old scarlet, with a profusion of tinsel about them. Bagirath seems waiting very patiently for Ganga to go with him to release the sons of King Sagor. This event, according to the Brahmins, will take place in about forty-seven years from this time. I asked a Brahmin who went with us to the temple to tell me the history of Bagirath. He did not know it. So I commenced and told him, pointing out its absurdity as I went on. He seemed astonished to hear this story from a European. We left a number of books with these men, which I hope they will read.

In the village where these Brahmins live, is the residence of a man named Wilson, an Englishman, who took such a liking to these mountains that he has taken up his permanent residence in them. He was a soldier, and once accompanied an officer on a tour through these hills. His regiment returned to England, and he, procuring his discharge, purchased a rifle, wrought on shipboard for his passage out, and on landing made his way to the mountains, where he now lives. By shooting musk deer and selling the musk balls he has become rich, and is owner of a couple of villages. He lives with a hill-woman, and has a family of three children. He was absent on a tour beyond the snows when we were there. We sent some tracts and a copy of the gospels to his so-called wife and children.—Half way between Landour and Gangoutre is another place of pilgrimage, called "Bárahath." Its sacred name is "Utar Kashi." "Kashi" is the sacred name of Benares, and means heaven. Here are a number of temples, and the largest population of all the villages we saw. There is also a suspension bridge at this place across the Ganges. It is made of grass ropes. There are other bridges, at various points, made of trees. I cannot stop to describe them. I have only to say, that I always breathed more freely when I saw Mr. Campbell safely over them.

At first we intended returning by a different route from that we went, but found that circumstances prevented us. As we returned we found the people very glad to see us back again. Two men overtook us two marches from Landour, who had come a day's journey from the interior for books. One of them had been to Saharanpur, and heard the gospel preached in our city church, and hearing that the Saharanpur padris were there, he came all the way to see us and get books. We were absent altogether five weeks. I

should like to visit those people some time again. I trust God will yet send missionaries among them, and convert them to the truth. I know we have your prayers for the heathen. Pray also for the benighted hill-people. Scarce a ray of light has ever reached them. A tour of five weeks over a distance of 320 miles, is too little to enlighten this people. Ever yours,

JOHN S. WOODSIDE.

Foreign Missions.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

SAHARANPUR, July 15, 1852.

Reverend and dear Brother,—We have still great cause for thankfulness that, so far, the lives of all the missionaries have been spared, and that our work continues encouraging and prosperous. As Mr. Woodside, I believe, wrote to you by last mail, he will have told you all about our schools, &c., and of the addition to the native church of one adult member by baptism—the wife of John N. M'Leod, the Scripture reader. But while one is thus added to the little flock gathered from the heathen, we fear we shall soon lose another by death. “He whom thou lovest is sick.” Samuel B. Wylie, who is the most talented of our young men, and decidedly our best native preacher, is very low in consumption. He was attacked with very threatening symptoms about a year and a half ago, but they gave way under active treatment. Since then his health has been delicate, though not such as to lay him aside from his usual duties until the last fortnight, when his cough became very harassing, and the fever and night-sweats came on regularly. A blister was immediately applied, and every thing has been done calculated to arrest the disease, but it baffles all efforts, and goes on apparently to a rapid termination. The civil surgeon at the station has most kindly given his assistance, so that every thing possible is being done for him. But what helps to reconcile us greatly to this trying dispensation, is the great peace of mind enjoyed by the sufferer, and his perfect resignation to the will of God. I have had several most interesting conversations with him, and he has opened his mind very freely. The other day, on being asked if he was afraid to die, he said, “No, sir, I am not now afraid. When I was ill before, I was afraid of death, because then my heart was hard, and I did not delight in prayer as I now do. Then I prayed in my family and in secret, but my heart did not enjoy it, and I found it difficult to do it at the usual times, but now I can pray at all times. I am now fully reconciled to the will of God: I do not wish to live longer in this sinful world. Since I was appointed to be a catechist, I have felt a responsibility I never did before. I felt how dreadful it would be if I did not diligently and faithfully make known the way of salvation to my benighted and idolatrous countrymen.” On asking him where his hopes for salvation were placed, he replied emphatically, “On Christ alone; he is the *only* Saviour, and I know he will not disappoint my hopes;” and then bursting into tears, he said, “O, sir, how much I owe to you. You are the means of leading me to Christ, and of instructing me and saving my soul.” This was so much more than I had expected, it was too much for me, and we both wept together. At that moment I thought that this was more than enough to compensate for all the little trials I have ever been called to endure as a missionary. I could have changed positions with dear

Samuel to enjoy his happiness and his assurance. But I trust, when separated on earth, we will meet again in a world of perfect happiness never to separate. I now see what the blessed gospel can do on the mind and heart of a heathen; and this case alone, is a reward for all that has been expended on this mission.—This station was never more healthy at this season. There is not a foreign resident sick at present, and very few cases of sickness in the native city. The cholera, however, is in our vicinity, and we may expect to suffer from its ravages. Mr. Woodside's disease seems to be great *functional* derangement in the liver, spleen, and large intestines. It is feared that a year and a quarter or a half in the mountains, including a winter season, may be necessary to restore him. This is to us all a great trial, as there is such an abundance of work for us all here. It seems to be high time to send out another man to be preparing himself to take the place of such of us as may be laid aside by sickness or death. Our vernacular school in the city church, where I attend daily, has about seventy in attendance, which is very encouraging at this hot season. I myself teach several classes in the Scriptures, geography, &c., and find most excellent opportunities of instilling Christian principles. In the afternoon we have good audiences also at the preaching place. O, to see some displays of Almighty power and grace on the hearts of many of them. We are sure you do not forget to pray much for us and them; but we fear the monthly concert of prayer is not observed as it ought to be throughout our church. My kindest regards and remembrances to all friends.—As ever, dear Brother, yours, in the Gospel,

J. R. CAMPBELL.

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL, DATED

Saharanpur, July 15th, 1852.

How "sweet the fellowship of kindred minds," even in this world, where there is so much imperfection in the best; but O, how transcendently sweet will the fellowship be, when all that is imperfect shall be done away, and where all that tends to perfection shall be made fully perfect, and when the highest capacity and the fullest means of enjoyment shall be possessed in the highest degree, and to the infinite satisfaction of all the redeemed in glory! God has made us eminently social beings, and it is likely that the full exercise and enjoyment of the social principle will constitute a large share of the happiness of heaven. The deep and absorbing interest that all will take in each, and that each will take in all, will give full scope to this principle in its perfect development. What delightful entertainment will it be for a redeemed world to listen to the personal narratives and minute details—of which we have now only a brief epitome,—of the lives of Adam, and Enoch, and Noah, and of the history of the antediluvian world from their own lips! How deeply interesting will be the account of their own times, and the part they took in the important affairs of their day, to be given by Abraham, Isaac and Jacob; by the patriarchs, by Moses, Joshua and the judges! And then, when for variety, narrative shall give way to song, and David shall take up the harp to sweep its chords "in sweet melody," recounting his own varied experience, he will strike in the bosom of each in that rapturous throng, a note—a chord of sympathy, which will harmonize and swell into one vast peal from every tongue, like the sound of many waters and of mighty thunderings, singing, "Alleluia, for the Lord God Omnipotent

reigneth." "Worthy is the Lamb that was slain." "Blessing and honour, and glory and power, to Him that sitteth upon the throne, and to the Lamb for ever and ever."

I wrote you a short letter last month from Landour. On the 1st I came down here, and have had my hands very full since of work that had accumulated in my absence, as well as pressing missionary labours. Mrs. Campbell has been gaining strength slowly since, but is not in her usual strength yet. Mr. Woodside had to go to the hills last month, the Dr. here said it would be dangerous for him to remain longer, as his liver, spleen and larger intestines are functionally deranged. It is most probable he will have to remain in that climate all the cold weather. This station is very healthy now, although the weather is oppressively hot. But the cholera is in our neighbourhood, and there is little doubt we shall have our share of it soon. Our schools and other labours go on as usual. Oh that we saw the hand of the Lord working wonders among the people and turning them from their idols to His own worship and service! It is trying to witness their heartlessness in religion, and the cold reception they give to the gospel message. We want much more prayer in our behalf by the churches at home, and we want a still more powerful attack to be made on the kingdom of darkness, to show the devil and his agents that we are in *real earnest*, and *determined* to pull down his throne, so long established in the hearts of this people. We are confident that if the people of God would only do their duty, we would soon see Satan fall as lightning from heaven, and hear the shout of a glorious and universal victory.—"The kingdoms of this world are become the kingdoms of our Lord and of His Christ." With sincere and affectionate regards to yourself and all friends, as ever, yours in the gospel, J. R. CAMPBELL.

[For the Banner of the Covenant.]

AUXILIARY MISSIONARY ASSOCIATIONS.

The following congregations have organized themselves into Auxiliary Missionary Societies, in aid of the funds of the Home and Foreign Missions of our church. The secretaries are requested to forward the list of subscribers to the treasurer of synod before the first of January next. If any member of the church in these congregations has been overlooked by the collectors, we hope he will hasten to have his name enrolled without delay, and thus evince to the church the cheerfulness with which he offers his offering to the Lord in thankful acknowledgment of the mercies of the past year. The collectors will hold their quarterly meeting on New Year's day, and, we doubt not, will resolve to begin the New Year with new zeal, and renewed labour and prayer for the extension of the gospel of salvation over the earth. The approach of the end of the year warns us of the rapid flight of time. Our lives are wasting away. On the surface of these fleeting years we are floating down to eternity. Let us work while it is day, the night cometh when no man can work.

Second Church, Philadelphia, Mr. Abraham Walker, Secretary.

Milton,—Mrs. James Pollock, Secretary, Miss Mary W. Pollock, Treasurer.

Darlington,—Mrs. George Scott, Secretary.

Austintown,—Mr. John H. Truesdale, Secretary, Mr. John Duke Knight, Treasurer.

Hartstown,—Miss Harshaw, Secretary, Mr. John McFann, Treas'r.

Cochranton,—Master Silas Weir Smith, Secretary, James Cochran, Esquire, Treasurer.

Sandy,—Mrs. Ezra Gildersleeve, Secretary, Mr. James McBride, Treasurer.

Bethel,—Miss Mary Jane Hogg, Secretary, Mr. M. Bovard, Treas'r. Deer Creek,—Mr. David Black, Secretary.

Bethel,—Mr. Francis Anderson, Secretary.

Mountpleasant,—Mr. John McFarland, Secretary, Honourable Sam'l Marshall, Treasurer.

Union,—Mr. Wm. McMillan, Secretary.

Pleasant Hill,—Mr. Robert Mahard, Secretary.

Chicago,—Mrs. A. M. Stewart, Secretary, Mr. Thomas Floyd, Treasurer.

Washington,—Mr. Stuart Bates Aiken, Secretary, Mr. William McCarnack, Treasurer.

Rock Prairie,—Rev. George M. Lamb, Secretary.

Dundee,—Mrs. John McMillan, Secretary.

Monmouth, Ill's,—Mr. James H. Martin, Secretary, Mr. Parmenas F. Hague, Treasurer.

(For the Banner of the Covenant.)

WHAT CAN CHILDREN DO ?

Not very much, perhaps, yet, even if it were less, if they try to please God, he will accept their service. Could not each child *do what he can?* If each little boy and girl in our church would try to give as much, and collect as much for the missionary purse as he could, Christ would be well pleased with him, though he should not collect very much. He was once so much pleased with a lady who came to him with an offering, that he had her name written in the Bible, and took care that her conduct should be spoken of in every place through the whole world where his gospel is preached. Now, what do you think Jesus said about her and bade people say to her praise? *She hath done what she could!* It was more than people do who do nothing at all. It was more than people do who do little. It was more than people do who do much. Perhaps, reader, it was a great deal more than you even *tried to do*. It is wonderful *how much* one could do if he would only try to do as much as he could. Even children, who try, can do a great deal more than grown people who never try. There is a Sabbath school in which all the little boys and girls said they would do what they could. One little girl, who said she wanted to do something for the cause of Christ, said she would make missionary purses for the boys' classes. The girls could make their own. The purses have been kept in motion, and quite a number of cents collected, to send the Bible to India, and teachers to teach the children there to read it. Perhaps some of the little readers of the Banner would feel encouraged to begin the missionary purses in their Sabbath school if they knew how much children can do when they try. Well, turn over to the cover, and you will see how much they collected in five weeks, and then take your slate and pencil, and find out how much that will be in a year, and you will see that it is quite a sum of money, more than many large congregations of big men and women give. When Christ becomes ashamed of *men*, who will do very little for him, he will be pleased with children, who say, like the children of the Chicago Sabbath school, when asked how they raised so much money—"We all said that we would do what we could, and we are all at it, sir."

Ecclesiastical Proceedings.

[For the Banner of the Covenant.]

PROCEEDINGS OF THE NORTHERN REFORMED PRESBYTERY.—By this time it is generally known, that the Rev. J. Borland Finlay, a Doctor of Philosophy, has left the communion of the Reformed Presbyterian Church. The following extracts from the minutes of the last meeting of the Northern Presbytery, to which he belonged, will make the members of the Church acquainted with the circumstances of his withdrawal.

“The Rev. Mr. Crawford gave notice that he would, in the morning, enter a complaint against a member of this Court, for certain publications lately issued by him, injurious to the character and standing of the members of the Presbytery.

Whereupon, the Rev. J. B. Finlay, P. D., who, though not named, was the person intended, rose, and by permission of the moderator, read a paper which declared that he and his session had purposed to withdraw from the communion of the Reformed Presbyterian Church. Mr. Finlay and his elder, Mr. Robert Ferguson, then left the house. It was then

On motion, *Resolved*, that the names of the Rev. J. B. Finlay, P. D., and the elders acting with him, be, and they hereby are, stricken from the roll of the officers and members of this Reformed Presbyterian Church; and that said persons be now declared no longer in the communion of the Reformed Presbyterian Church.

On motion, a committee was appointed to go to Williamsburg, to learn what the real condition there might be, and to give encouragement and advice to any who might still profess attachment to the Church.

Dr. M'Leod introduced the following Preamble and Resolution, which were unanimously adopted:

Whereas, the Sacrament of the *Lord's* Supper is an ordinance of great solemnity and importance; and whereas, a uniform order in the administration of the ordinance has been presented by the standards of the Reformed Presbyterian Church; and whereas, there is danger in the exterior of the Church that this order should fall into disuse; therefore

Resolved, That the Northern Reformed Presbytery do hereby enjoin upon all the ministers and sessions within its jurisdiction, to be careful in the observance of the order for the celebration of the *Lord's* supper, laid down in the Confession of Faith, Testimony and Directory for the worship of God in the Reformed Presbyterian Church; and especially, that the *first Sacramental action* of taking the elements, and the *second Sacramental action* of *blessing* and setting them apart from a common to a sacred and sacramental use, be duly performed by the presiding minister, after the example of our *Lord Jesus Christ*.

The Rev. Mr. Gordon introduced the following, which was adopted unanimously.

Resolved, That every ministerial member of the Presbytery be required at each semi-annual meeting, to give a verbal or written report of the state of religion within his bounds, and what the prospects are, for the spread of the principles of our Church.

Resolved, That the clerk publish in the *Banner*, so much of the proceedings of this meeting, as may be of general interest to the Church.

A true copy.

J. AGNEW CRAWFORD,
Pres. Clerk.”

It is but justice to state, that although no express reference was made to the erroneous sentiments in regard to the LORD's Supper, which have been published by "our departed brother;" it was designed to hold him responsible for them at the bar of the Presbytery. His precipitate and unexpected flight prevented even the attempt to do what the proprieties of the case asked for. Not a reason was assigned by him for the course which he adopted, no certificate was requested. The session, as they say determined upon the deed, "after having taken into consideration their duty to the great Head of the Church, and to the members of his mystical body, and after serious and prayerful deliberation." We have no other wish than that this exodus of the brother, may be his ushering into some communion in which his influence shall be for good, and his *singular* talent be appreciated.

[For the Banner of the Covenant.]

REV. DAVID KENNEDY.

GEO. H. STUART, Esq.:—Will you announce in the "Banner," that on the 27th of October a Commission of the Pittsburgh Presbytery dissolved the pastoral relation heretofore existing between Rev. David Kennedy and the united congregations of Bethel and Sandy, and appointed him to preach the first Sabbath of each month at Bethel, and the second Sabbath of each month at Sandy, until the next regular meeting of Presbytery. The unappropriated part of Mr. Kennedy's time to be allotted to the several vacancies by the chairman of the committee on supplies.

Yours, &c.,

JOSIAH HUTCHMAN,
Clerk of Commission of Presbytery.

New-Castle, Nov. 3, 1852.

PROCEEDINGS OF THE PHILADELPHIA REFORMED PRESBYTERY.

Extract from the Minutes of the Philadelphia Reformed Presbytery.

At a meeting of the Philadelphia Reformed Presbytery, held in the First Reformed Presbyterian church, on Tuesday evening, Nov. 7th, 1852, the Moderator having announced the death of the Rev. Dr. Wylie, the following resolutions were offered by Rev. Mr. Crawford:—

"WHEREAS, it has pleased ALMIGHTY GOD, in his providence, to remove from his church on earth the Rev. Dr. Wylie, the oldest member of this court, and whereas it is proper that some formal notice be taken of it by this court. Therefore,

Resolved, That this presbytery feels itself to be indeed bereaved by the removal of him on whose paternal counsels it has so long been accustomed to rely.

Resolved, That the church of GOD has been a loser in no common measure by the perishing of this pillar, and the quenching of this light which so long has shined, and to which so many have been accustomed to look with expectation.

Resolved, That we record our appreciation of the private worth and virtue of our deceased father, as well as of those attainments in literature which have shed a lasting lustre on his name, and done

much to secure her present standing for that church which he loved so well, and of which he was a minister.

Resolved, That we recognise with thankfulness the mingling of light with the darkness, and of mercy with the judgment of this dispensation, in that when death removed our father, it was with his mental faculties unimpaired, even though his years were many, and his steps were tottering, and the outward man had parted with his vigour.

Resolved, That it is a matter for gratitude to God, that with no one blemish on his fair name, and with nothing to qualify or neutralize that wide influence which he had so long exerted, but that in the maturity of his personal religion, our father went away to his rest.

Resolved, That we who remain his sons in the ministry, are called upon anew to gird up our loins, and by the increased diligence of the future to seek to atone for the negligence and the apathy of the past.

Resolved, That a committee of three be appointed to communicate to the family of the deceased the action of this meeting, and that these proceedings be published in the Banner of the Covenant.

W. STERRETT,
M. SMYTH,
W. HOGG, } Committee.

PROCEEDINGS OF THE SESSION OF THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

At a meeting of the Session of the First Reformed Presbyterian church, held on the evening of the 29th October, 1852, the following preamble and resolutions were *unanimously* adopted, and ordered to be published:—

WHEREAS, since our last meeting as a court of Jesus Christ, it has pleased our Heavenly Father to remove to his eternal reward, the senior Moderator of this session, and the first pastor of our church, the Rev. Samuel B. Wylie, D. D.; and whereas in his removal almost the last link of the chain which connects us with the past generation is broken, one venerable father only remaining in this court to remind us of its early history, and of the time when our deceased Moderator and a few of his compeers, were the only standard-bearers of Reformed Presbyterianism in this city and in this land: Be it therefore,

Resolved, 1st. That while we bow submissively to the will of our All-wise Creator, who has removed our master from our head, and who doeth all things well, we would express the deep sorrow which the event has occasioned; and we feel that language is inadequate to express our grief, and the tribute of respect which we desire to pay to his memory.

Resolved, 2d. That while with feelings of unfeigned regret, we mourn the decease of our aged Moderator, pastor, and friend, we bless God for the life he lived, the character he sustained—marked as they have been, the former by results which eternity alone can develope, the latter by a genuine spirit of unbounded benevolence, charity, and love, which rendered him pre-eminently the “man we delighted to honour.”

Resolved 3d, That the death of Dr. Wylie is, in our judgment, an occurrence of solemn and impressive interest, not only to our own congregation, which enjoyed his unceasing care and faithful pastoral labours for half a century, but to the Reformed Presbyterian church in general, with whose history he was so identified, and whose interests lay so near his heart.

Resolved 4th, That in our estimation Dr. Wylie, in his literary and ministerial career, was influenced by a predominant sentiment of fidelity to his Divine Lord and Master; a sincere and conscientious love for the church of Christ at large; and especially that portion of our beloved Zion to which he was ever so zealously attached, and whose cause he so warmly espoused.

Resolved 5th. That it is a cause of gratitude to Almighty God, that, although our senior Moderator has been taken from among us "like a shock of corn in its season," fully ripe for the garner, his son and successor survives him, enjoying, so fully as he does, the love and affection of our people, and the entire confidence and attachment of every member of this court, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Resolved 6th, That we tender to the widow and other relatives of our departed father, our sincere condolence and Christian sympathy; and pray the God of all grace that he would comfort and sustain them by those precious promises of His holy word, which to the believer in Christ "are yea, and in Him, amen, unto the glory of God."

Resolved 7th, That a suitable record of Dr. Wylie's life and character, be entered on our minutes, and a copy of the foregoing preamble and resolution be conveyed to the bereaved family by a committee of three; and that the same be published in the "Banner of the Covenant."

PROCEEDINGS OF THE SESSION OF THE SECOND REFORMED PRESBYTERIAN
CHURCH, PHILADELPHIA.

Whereas, It has pleased Almighty God in his all-wise providence, to remove from his church on earth, our revered and beloved father, the Rev. Samuel B. Wylie, D. D., with whom we have often taken sweet counsel, and whose public ministrations we have often enjoyed; and, *Whereas,* We desire to testify our respect for the memory of our deceased friend, and our appreciation of his worth; therefore,

Resolved, That we feel very sensibly the loss, which in common with our brethren, we have sustained in the removal of one, whose friendship we had the privilege of enjoying, and whose sympathies were with us in times of trouble and difficulty, and with whose wise counsels we were blessed.

Resolved, That we bow with reverence and humility before the Most High God, in this solemn dispensation of his providence, and feel admonished thereby, to live in readiness for the hour of our departure.

Resolved, That we express our thankfulness to God, for sparing our respected father so long as a burning and a shining light in his church, and, that when he was pleased to take him, it was in a good old age, full of years, full of honours, and ripe for his home among the redeemed in heaven.

Resolved, That we deeply sympathize with the bereaved family of our departed friend in their great loss, and pray that the God of all comfort and consolation may be very near to them in the days of their mourning.

Resolved, That we sympathize with our brethren of the First Church, in the loss of their faithful and beloved Pastor; but rejoice with them in the fact, that the great Head of the Church has not left them without a Pastor after his own heart, in the person of our respected friend and brother, the son of their deceased Pastor.

Resolved, That we approve of the action of the Board of Trustees of this Congregation in clothing the pulpit in mourning, as a mark of respect to the memory of our late venerable and beloved father.

Resolved, That copies of these resolutions be conveyed to the bereaved family, and also to the Session of the First Church.

W. STERRETT, *Moderator of Session.*

PROCEEDINGS OF THE SESSION OF THE FIRST REFORMED PRESBYTERIAN CHURCH, NEW YORK.

WHEREAS it has pleased the Head of the Church to remove by death our revered father in the gospel ministry the Rev. Samuel B. Wylie, D. D., from the scenes of his usefulness in the church on earth, to the church in heaven; from his work and labour of love and of faith and patience here, to that infinitely happy state where faith is changed into vision and hope into enjoyment. Therefore

Resolved 1st, That while we humbly bow to the Divine will in this painful dispensation, we realize and mourn the loss to his family, ourselves, the church at large, and general society in which he occupied a position so eminent for piety and learning, and all that adorns the Christian character.

2. That we as individuals and as a session over the church of Christ, truly sympathize with his bereaved family, and that an attested copy of this preamble and resolution be respectfully transmitted to them, and also to the Banner of the Covenant for publication.

3. That the Rev. Dr. McLeod, our pastor, be requested to deliver a discourse on the ensuing Sabbath on the death and character of the late Dr. Wylie.

The above is a true copy from the minutes of October 29, 1852.

JAMES N. GIFFORD,
Session Clerk R. P. church, 12th Street, New York.

RESOLUTIONS OF THE SESSION OF THE REFORMED PRESBYTERIAN CHURCH, ALLEGHENY, PA.

At a meeting of the Session of the Reformed Presbyterian Church, Allegheny, held on the 25th instant, the following resolutions were offered by Henry Sterling and unanimously adopted, and the Moderator directed to forward a copy to the Session of the First Reformed Presbyterian Church, Philadelphia.

The Moderator announced to the Session the sorrowful intelligence that the Rev. Samuel B. Wylie, D. D., the Senior Minister of the Reformed Presbyterian Church in this land, was dead; whereupon the following resolutions, presented by Henry Sterling, were adopted:—

Resolved, That this Session have heard with emotions of deep sorrow that the Rev. Samuel B. Wylie, D. D., is no more.

A great—a good man has gone to his reward—a leader in Israel has fallen; and we, who, in common with all the rest of our beloved Zion, mourn because he is gone, desire to follow his example in life and in death. We would here, at this time, and in these circumstances of sorrow, bear our testimony on behalf of the distinguished excellence of our Father who has gone to his rest. As a man of extraordinary mental power, and possessing attainments of the highest order in every department of science and literature—a learned and able theologian—a most successful instructor—a philanthropist in the largest sense of the word—with few to equal and none to excel him as an expounder of the sacred scriptures,—*he who is dead yet speaketh*.

Few men can look back upon a career of usefulness equal to that of the deceased, and his memory will long be cherished by those who have known him in the various fields of labour in which he has, for more than half a century, borne the burden and heat of the day. Of him it may with truth be said, he has long stood in the front of the battle in the cause of his Divine Master. He was never absent from his post when called *to come up to the help of the Lord—to the help of the Lord against the mighty*. He has fought the good fight, has kept the faith, and has now, we trust, gone to wear the crown of glory, having finished his course as did the apostle of old. May we strive to emulate him in the virtues which distinguished his life, and in the faith which sustained him in the hour of death!

Resolved, That this Session sympathise with the family and the church upon whom God, in His providence, has brought this great bereavement.

Resolved, That the Moderator furnish a copy of these resolutions to the Session of the First Reformed Presbyterian Church, Philadelphia, and to the family of the late Dr. Wylie.

(Signed) A. W. BLACK, MODERATOR,
Reformed Presbyterian Church, Allegheny, Pa.

Editorial.

THE CLOSING YEAR.

As another year is about to terminate, we feel that it should not pass away without suggesting some serious reflections. “Our days are determined, and the number of our months is with God.” Each moment as it flies diminishes the time allotted for our earthly existence—the period during which our work on earth must be done—our preparation for eternity must be completed—the salvation of our souls must be secured. How necessary, in view of the past, which has witnessed so much neglect; in anticipation of the future, which may be so very short—how necessary for us to “redeem the time!” The year now ending is remarkable for the number of eminent men in ecclesiastical and civil relations who have been taken away during it. Not to refer to men of renown in the political affairs of our own or other lands, there is scarcely a congregation in the Reformed Presbyterian Church which has not had occasion to mourn the removal of some of its most useful members; and some of the brightest names in our ministry have been added to the list of the departed. We would not open the fountains of sorrow which these sad

events have caused, but we refer to them to remind our readers of the duty of personal religion; to incite them to greater diligence in labouring in the service of their Maker; to lead them to more implicit and entire faith in God. Our attachment to the present world should be weakened; our desire for heaven, with its perfect holiness and pure enjoyment, should be strengthened. The "cloud of witnesses" which encompasses us is becoming greater as each redeemed saint joins the throng; and, reflecting upon the fact that those who have gone before us have left us bright examples and encouraging histories, we should follow their faith, and, " laying aside every weight, and the sin that doth so easily beset us, we should run with patience the race set before us."

INSTALLATION OF REV. M. SMYTH.

Some time since the united congregations of Milton and Washingtonville, Pa., made a call for the ministerial services of Rev. Matthew Smyth, formerly pastor of the Reformed Presbyterian Church, Newtonards, Ireland. Mr. Smyth having accepted the call, the services of the installation were performed at the close of the exercises of the communion held in Milton in August last. The prosperous condition of the congregations under the care of our respected brother, and the affectionate regard which has in various ways been manifested towards him, lead to the pleasing hope that his labours will prove acceptable and useful. The attachment of the members of these churches to the principles and order of the Reformed Presbyterian Church has been severely tested, and has proved to be well established; while also their unremitting attention to the practical duties of religion shows the *life* of religion in their souls; and their liberal contributions for the missionary operations of the church evidence the existence and exercise of the true spirit of the gospel. May the divine blessing abundantly rest on both the pastor and the people!

EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

We are glad to find, by the following extract from a paper recently received from a ministerial brother in Ireland, that such arrangements are about to be consummated as will secure the continued and vigorous prosecution of the Sustentation Plan, which has been heretofore maintained by our brethren there with such noble energy and liberality. We congratulate the Irish Reformed Presbyterian Church that it possesses men of suitable qualifications and the right spirit, able and willing to conduct its financial operations. The Head of the Church, we hope, has given them a "mind to work," and his blessing, we doubt not, will accompany their efforts.

"This Synod held an adjourned meeting in Belfast, on Tuesday, the 26th October, for the purpose, mainly, of examining the financial state of the Church, and making arrangements for the future working of the Sustentation Fund.

"At former meetings of Synod, it had been known that a considerable sum was due to Mr. Galloway, the late Treasurer of the Financial Committee. Mr. Galloway being present, the amount of this debt was ascertained. A lengthened conversation ensued—the particulars of the debt were canvassed, and the circumstances of the various congregations carefully investigated, and arrangements were then made, with the cordial approbation of every person

present, for entirely removing the debt, and placing the finances of the Church, at an early date, free from all embarrassment.—Synod had every reason to hope that before its next meeting not a fraction of debt would rest on the Church.

“Synod then proceeded to examine the best mode for conducting its finances in future. The points that it aimed especially to secure were these—that no debt should be allowed to accumulate; that ministers should receive the same salary as before, viz., £80 per annum; and that probationers should be regularly and fully remunerated for their services. A plan for the current year, arranged in all its details, was proposed and adopted, which fully secured all these points, and gave universal satisfaction to the members of Synod. The former Committee continued in office.—The Treasurer, Mr. Galloway, who had resigned at a former meeting, cordially resumed it, and it was confidently expected that the former Secretary, Mr. Hugh Small, who was not present at the meeting, would again act as Secretary.

“Much satisfaction was felt by the members of Synod at the harmony and success which had attended their deliberations, and they expressed, in a resolution, their gratitude to the Church’s Head for His guidance and blessing.

“The Rev. R. M. Henry, Moderator of the Synod, then presented the report of the Missionary Board, in which a gratifying account was given of the state of their funds, and their prospects of support, and assistance in entering on Missionary work. By a unanimous vote of Synod, further consideration of this subject was deferred till the annual meeting in July, 1853.

“Synod was then adjourned by prayer.”

DEATH OF THE REV. JOHN CLARKE HOUSTON.

We have learned with deep regret that this talented and useful young minister has been called away to the other world. From boyhood he was remarkable for his popular eloquence; and the eminent abilities he possessed were early consecrated to the service of morality, benevolence, and evangelical religion. After having preached with great acceptance in the Reformed Presbyterian Churches in Ireland, he became the associate pastor of the Presbyterian Church in Newcastle-on-Tyne, England, where, amidst circumstances peculiarly embarrassing and painful, he “displayed a banner because of the truth.” It was his intention to remove to America, and on his leaving Newcastle with this object, he received from persons connected with his pastoral charge valuable testimonials of the love and respect which was felt for him. We had anticipated in him an efficient and very acceptable addition to the ranks of our ministry, and were expecting almost every day to greet him, when our hearts sunk within us on being told that he was dead. As yet we have had no particulars in regard to this melancholy event, but we hope some extended biographical sketch may preserve the memory of his worth, and testify the affection of his friends. To the venerable parents and mourning relatives of the departed we tender our sincere condolence, and earnestly commend them to the sympathies of the divine Saviour, who is Himself “afflicted in all the afflictions of His people, who will bear all their griefs and carry their sorrows.” May His grace prove *sufficient* for them! May His strength be made perfect in their weakness!

RECENT INTELLIGENCE FROM INDIA.

We have received interesting communications from the brethren in India, of as late a date as October 1st, which arrived in the remarkably short time of 40 days. We have been reluctantly obliged to defer their publication in consequence of want of room. They may be expected in our next No. In the mean time we may state that the members of the mission families were enjoying improved health, and that two of the pupils of the Orphan School, bearing the names of *George H. Stuart* and *John B. Dales*, had been admitted to membership in the Church, and had received the Sacrament of Baptism. The prospects of the mission are highly encouraging, and should excite in our hearts sincere gratitude for the blessing of God already vouchsafed, and prayer for the continuance of His favour.

OUR NEXT VOLUME.

It is designed to make some improvement in the paper and printing of our next volume, and also in the character of its contents. We hope that it will thus be rendered more worthy of the encouragement which it has hitherto received, and that its circulation will also be extended. We respectfully request the assistance of the *pen* from those who are able to give such aid, and the influence of all our friends to increase the number of our subscribers. As the profits of the publication are wholly directed to the support of the Mission in India, each new subscriber increases the amount thus appropriated.

Obituaries.

DR. A. M'QUISTON.

The subject of this brief memoir was the son of Hugh M'Quiston and his wife Elizabeth, daughter of Abraham Adams. He was born in Chester District, S. C., in the year 1796-8. His early life was devoted to industry and the labour of a farm. In it there was nothing peculiar, save that he gave early evidence of a change of heart, by making a profession of the name of the Saviour, and by attaching himself to the church of God. He continued for some time the humble but consistent youthful professor. It, however, pleased a heavenly Father to visit him with a spell of severe sickness, the result of which was, that he was rendered paralytic in one side;—of which he but partially recovered.

By this visitation he was rendered unable to follow the occupation which he had primarily chosen. While spared in the body, it was his prevailing desire to be useful. At this time it was that he conceived the idea of acquiring an education. This he began under the direction of the Rev. H. M'Millan, at that time pastor of the congregation in which he lived, and in which his father was a ruling elder. This course he pursued till he acquired the rudiments of a classical and English education. About this time, a change was made in the residence of his father's family and of many others, on account of the evils of slavery. The Rev. H. M'Millan and the greater part of his congregation emigrated from South Carolina to Greene county, Ohio. Of this number was Mr. H. M'Quiston and his family. Again did A. M'Quiston resume his studies, which had for a time been suspended. His desire from the beginning was to be useful in the church of God, if health and other circumstances would permit. While prosecuting his studies he became convinced that he was not justifiable in attempting to become a public speaker. He was constrained to turn his attention to some other mode of life. Finally, he concluded to devote himself to the study and practice of medicine. His early medical reading was under the direction of Dr. Joshua Martin, of Xenia, a celebrated physician and student of Dr. Rush. Having long been possessed of

diligent and persevering habits, he soon acquired an elementary knowledge of the profession, and was qualified to attend the lectures of the medical school. This he did in Cincinnati, where he enjoyed, in a high degree, the regard of his instructors and the respect of his fellow students.

During the interim of his first and second course of lectures, he was desired by many to begin the practice of medicine. This he utterly declined, saying, "his conscience would not allow him to trifle with human life, nor to attempt the curing of disease, till at least he had acquired the ordinary information necessary to justify his profession." So soon as he had completed his medical course of study, he entered on the practice of his profession, which, from the outset, was marked by great attention to his patients and by success in their recovery. Soon he became the favourite physician of his locality, and had the satisfaction to know, that while he himself was but a walking skeleton, as to bodily appearance, he was the humble instrument in mitigating the sufferings of many of his fellow mortals.

Some time after he commenced the practice of his profession, he contracted marriage with Nancy, daughter of James Blair, Bloomington, Indiana. To that place, from the eastern part of the state, where he resided, he moved, and there also he soon acquired an extensive practice,—often too oppressive for his own feeble frame and state of health. While residing in Bloomington, he was elected and ordained to the office of the ruling elder in the Reformed Presb. church. His prevailing character was that of an humble, upright and consistent Christian. Highly respecting his religious friends and neighbours of other denominations, he was a Reformed Presbyterian by profession and choice. In it he lived until his death, beloved by his brethren, an ornament of Christianity and a friend of humanity. He closed his earthly pilgrimage on Sabbath the 23d of May, 1852, in the full assurance of the faith and hope of the Christian. He has left a widow and three children to mourn their loss of a kind and affectionate husband, and of a wise and tender parent. Of him it may be said, "The memory of the just is blessed,"—and "shall be in everlasting remembrance."

AN ACQUAINTANCE.

(For the Banner.)

Mr. ALEXANDER WEIR was born in South Carolina, Chester District, A.D., 1793, and died near Xenia, Ohio, A.D., 1852. His parents were pious, and highly respectable. The writer and he were schoolmates. His mind was bent upon study. He studied the Latin and Greek Languages preparatory to entering College, with a view to the Holy Ministry. But at this period God was pleased to lay his hand of affliction upon the family. Three of his sisters became irrational—two of whom are now dead. One is still alive, and is a great charge to his bereaved widow.

His father, a pious Christian, was raised in the A. R. Church, to which he always adhered. His mother adhered to the principles of the R. P. Church until her death. At the age of 25 he embraced the principles of the R. P. Church, and was shortly afterwards elected and ordained to the office of Ruling Elder in the Rev. Hugh M'Millan's congregation. As an ecclesiastical officer he discharged his duty creditably, zealously, and affectionately. He was no brawler. He paid an annual donation of \$5, to the Bible Society and to the Colonization Society, each. He was loved by all who knew him, and died without any enemies. He has left a pious widow and four children. His disease was the winter fever; and his departure from earth to heaven took place on the 20th of March, in the fifty-ninth year of his age. His faith in his Redeemer was strong. In conversation with him, he, alluding to his death, said, "My days are probably numbered." I replied, "Our days are all numbered, but the number thereof we cannot tell." He replied, "I allude to myself." On the next day his soul wended its flight from earth. "The path of the just is as a shining light, that shineth more and more, until the perfect day."

Xenia, August 31, 1852.

J. L.

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